

# THE SHEKEL

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**SEE "THREE RUSSIAN CHECKS"**

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P.O. BOX 25790, TAMARAC, FLA. 33320

(305) 726-0333



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## STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00 per year. Junior membership (under 18) \$2.50 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

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# *President's Message*

A.I.N.A. is moving forward. There is much that has been done. I just returned from a trip to New York where I met with Eliezer Shiloni, the Director of the Israel Government Coins and Medals Corporation. It went extremely well. I am happy to report that A.I.N.A. is receiving cooperation from I.G.C.M. and together we will move to increase the collector base. Mr. Shiloni and I.G.C.M. are very wise in recognizing the importance of A.I.N.A.

Later in the day I met with Moe Weinschel, Convention Chairman, Julie Turoff and J.J. Van Grover, the newly appointed Dealer's Representative. Improving conventions for dealers is the order of the day and I am pleased with the actions being done.

J. Jay Van Grover was kind enough to serve cocktails for his guests, while later on that evening, eight Board members attended a dinner which A.I.N.A. hosted for Mr. Shiloni and his associate, Sandra Roth, I.G.C.M.'s director.

Past differences have been completely erased and a new spirit will exist between A.I.N.A. and the I.G.C.M. Mr. Shiloni should be commended for requesting the meeting, and I publicly want to thank him for the full cooperation and warm feelings which were evident throughout the day.

Future plans include a trip to California for a couple of days this coming January. I intend to meet with the Clubs, the Council and key members of both to discuss ways in which we can strengthen our organization.

Until the next issue of the SHEKEL, I wish you all the best.

Stanley Yulish

President of A.I.N.A.



# CHAI AND COLLECTING PAPER MONEY

## COINS AND MEDALS WITH THE NUMBER 18

JACK H. FISHER, NLG

*(All rights reserved)*

"CHAI" is made known in one way or another to every Jewish person commencing with early childhood and proceeds thereafter throughout life. This is also true of the expression "L'chayim". "CHAI" and "L'chayim" have also become known to a good portion of the non-Jewish public.

The "CHAI" has much impact in various ways on most Jewish individuals. One way is that "CHAI" is regarded as a symbol of life and good luck, and it is worn in the form of pendants, charms, rings, pins and similar items. My personal involvement with "CHAI" extends back to my childhood. I was born and lived in Kalamazoo, Michigan until after the completion of my sophomore year at Kalamazoo College. Kalamazoo during this period of my life had a very small Jewish population, so that all through my years in public schools from kindergarten through high school that there were no Jewish class mates as a general rule with the exception of rare occasions. My High School graduating class at graduation had approximately 550 graduation students, and there were three of us who were Jewish in the entire graduating class.

Jewish identification was always present for us in both good and bad situations and circumstances. "CHAI" and/or "THE STAR OF DAVID" was worn by some of us as the symbol of our pride in our ethnic and religious heritage in

that the majority of our class mates wore religious medals and other symbols of Christianity. This was a way for us to make the statement that we also had some thing of our very own to wear.

I had many relatives who lived in Chicago, and I was amazed by what I saw, heard and observed when I visited these relatives. They lived in areas where everybody was Jewish. The public schools attended by my relatives had a student body of which the majority was Jewish plus most of their teachers were Jewish. The mail man, garbage man and most every other individual providing goods and services were Jewish. My relatives proceeded directly to Hebrew School along with their Jewish public school class mates after the end of the public school day.

This was another world for me, and it was truly culture shock to me in that I was used to my daily life where anything Jewish was scarce and some times unique.

My discussions with family members about the large Jewish population and life in Chicago was of interest to me in that my parents spent their childhood in Chicago. Their childhood and public school experience was decidedly different from mine. Their parents were from Europe. My grandparents and my parents also had different childhood and school experiences. Each of our

three generations had much to compare and discuss as a result of our different childhood and school experiences.

Then I heard stories about New York and the fact that it was supposed to have the largest Jewish population of any city in the world. These stories left the deep impression on me that New York and Jewish were almost one and the same.

My information from early childhood pertaining to "CHAI" was that number "18" was the same as "CHAI" in Hebrew, so "CHAI" and "18" were given thought by me from time in that this was different from my daily and familiar English. My father was born on the 18th of July, so that his birthday was on a "CHAI" day. He was born in 1890, and the 1, 8 and 9 add up to the "CHAI 18". I was born in 1918, so that my birth year was a "CHAI Year". My disappointment was that I was born on the 17th of September just before midnight, and within a matter of minutes that I would have been born on the 18th. This was a minor point of irritation until I learned that the U.S. Constitution was signed on September 17th, so that this was a proper date for some one who desired to become a lawyer to be born. My birthday in 1987 is being celebrated all over the country, and some of my Harvard Law School class mated accuse me from time to time to having selected this birth date to have myself associated with the signing of the U.S. Constitution.

This all established my involvement with "CHAI" — "18", and that it was the natural progression for a collector of coins, paper money and

medals to collect collectibles with the "CHAI" and/or number "18". These collectibles could be and are from any place in the world. One pair of "18" collectibles in my collection that I regard as special consists of the "Series of 1918" National Currency Federal Reserve Notes on the Federal Reserve District of New York in that New York was the port of entry for most Jewish immigrants both before and after 1918, so New York to the immigrant and the family of the immigrant was the Statue of Liberty, Ellis Island, friends and/or relatives who arrived earlier and the promise of a new and better life for Jews escaping from intolerable conditions in other countries. These New York District Notes consist of the \$1.00 note with Serial Number B18A, and the \$2.00 note with Serial Number B18A. These were the 18th notes issued in each denomination for this 1918 Series for the New York District. The "B Prefix" in front of the serial number 18 is the letter designation for the New York Federal Reserve District Two in that "B" is the second letter of the alphabet. The suffix letter "A" after the 18 serial number sets forth that this is the first issue of these notes for District 2-letter "B" in that after 99,999,999 notes would be printed that the "A" Suffix letter would change from "A" to "B" with the "B" designating that such notes were printed as the second issue.

It is my opinion that these notes represent important aspects for Jewish immigrants and their descendants who were seeking religious freedom along with all of the other rights and privileges set



forth in the U.S. Constitution. It being their hope upon arrival in the United States that there would be a better life for themselves and almost no limit on the social and economic opportunities for their children.

The \$1.00 1918 note with the portrait of George Washington represented the Father of the United States, the number one Freedom Fighter for liberty and the fact that there was no King or Dictator as head of the United States. The \$2.00 1918 note with the portrait of Thomas Jefferson set forth additional history of the United States with the rights and privileges for all people. The reverse of both notes with the Eagle and the Battleship represented the strength and resolve to remain free and to defend the country with the very special Constitution.

My opinion and conclusion is that the Jewish immigrants of the 1800s and the 1900s basically found the better life in the United States that they desired for themselves and their children. These immigrant Jews, their children and grandchildren did much to add and contribute to the quality of life in New York and the entire country with the opportunities available in all areas of life in the United States.

The serial number "18" notes always remind me of "CHAI" and "L'chayim" with the basics that in many respects influence and influenced U.S. Jewish identity as well as those of Jewish identity all over the world. This raised for me the question and/or questions about "CHAI" as to the origin and some of the meanings of "CHAI" and

"18". I confirmed that each letter of the Hebrew alphabet also represents a number, which I am told that this Hebrew numbering system predates the Arabic numbering system. It was explained to me that the first letter of the Hebrew alphabet, "ALEF", serves as number "one", and continues on through "YUD", which is "10". Then the next letter, "KAF", is "20", "LAMED" is "30", through "TADDI" with the designation of "90". Then ""KOOF" is "100"; "RESH" is "200"; "SHIN" is "300" and "TAF" is "400". The intermediate numbers are formed by utilization of combinations of letters as is done in the Roman numeral system.

Meanings were read into words or phrases in the Torah and Prophets by adding the numerical values of the Hebrew letters, and then subsequently breaking the total down into other combinations of the Hebrew letters. The Hebrew letters that form the Hebrew word "CHAI" (interpreted as "life" and "hope for life") add up to the number "18" in that the Hebrew letter "CHES" is "8" and "YUD" as "10" total "18". This is why the explanation is given that the number "18" is given the special meaning of "life" and "hope for life", so that "18" is considered important in charitable contributions in amounts of "18" or multiples thereof. It is also considered a symbol of "luck" and "good fortune". We have our corporation named "Eighteen Enterprises Corporation", which some times requires explanation in that some individuals think it represents 18 enterprises rather than the number 18.

The next question that I desired answers was why "CHAI"-"18" with the connotation of "life" is so important in Jewish life and tradition rather than some other Hebrew word or number. My maternal grandmother always told me that "life" was of the greatest importance, and that everyone should make the most of life in every respect. She also told my that heaven and hell can be right here on earth in that so much depended on what each person did with his or her "life". Her father was one of the Chicago Orthodox Rabbis, and she told me that her father also placed the greatest importance of "life" rather than "death". This was so different than what I heard and read about people of other faiths with the emphasis on death and life after death.

The more formal answers sought by me resulted in my learning that the Jewish view of life during the Second Temple was an affirmation of life that was wholesome, earthly and balanced. This view was in direct contrast to the pessimism and fear of life that was prevalent in the religious thinking of those who were not of the Jewish faith in the entire area that is now the Middle East.

The prophet Ezekiel who fixed the point of religious belief for Israel being that of a philosophy of life in contrast with the cult of death in many other religions. It is reported the "God speaks: I have no pleasure in the death of him the dieth, wherefore turn yourself and live!"

Rabbinic teachers of many centuries later in Judea and Babylonia accepted this prophetic statement as being a dedication to

life and away from death, and they are reported to have taught this philosophy of life. The Hebrew Amidah prayer has been recited for about 2,000 years on Rosh Hashanah with the invocation:

"Remember us for life, O King,  
you who take delight in life!  
Inscribe us in the Book of Life,  
for your sake, O living God!"

The love of life in all of the earthly and other aspects of life is the warm humanity set forth in the last of the Seven Benedictions recited during the Jewish marriage ceremony:

"Blessed are Thou, O Lord our  
God, King of the Universe who  
hast created joy and gladness,  
bridegroom and bride, mirth  
and exaltation, pleasure and  
delight, love, brotherhood,  
peace and fellowship!"

There is much more depth to the Jewish Philosophy of life for those to explore who are interested in pursuing this aspect of the Jewish religion, tradition and philosophy in the articles and books on this subject. This brings us back to one of the pleasures and joys of life being that of numismatics, syn-graphics and all ancillary collecting fields for the collecting fraternity-sorority. This is all part of "CHAI" — "18" to be part of the good life that we are supposed to seek and enjoy in the event that we accept the philosophy and concept of "life".

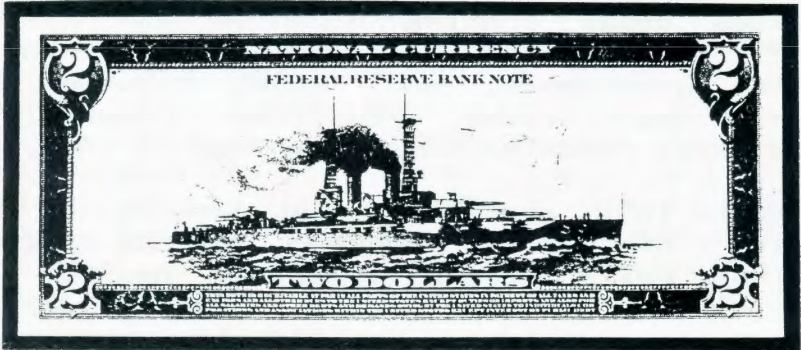
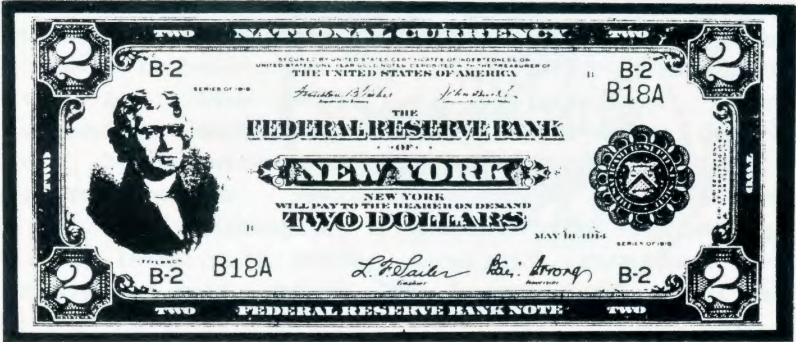
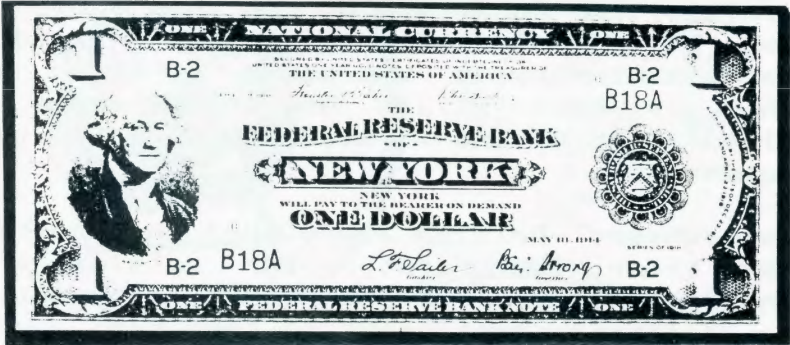
This is why I enjoy collecting numismatic collectibles with the "CHAI" number "18" and I suggest this as another aspect of collecting



to the numismatic fraternity-sorority even though this will create friendly competition for me for such collectibles. I believe that another aspect of "CHAI" is the sharing of joy and happiness, so be happy and joyful in your collecting of "CHAI" — "18"

collectibles.

Contacts and correspondence pertaining to this article should be directed to Jack H. Fisher, Attorney at Law, Howard Professional Building Suite AA, 750 Howard Street, Kalamazoo, Michigan 49008.



## NEW HANUKKAH LAMP

BY MEL WACKS

The 1987 Hanukkah coins' reverse designs depict an early Eighteenth Century lamp from the Felix Nabarro Collection of the London Jewish Museum. Made in 1709 by silversmith John Ruslen for Eliah Lindo, the backplate of the lamp shows the prophet Elijah being fed by ravens, alluding to the similiarity in the names of Eliah and Elijah. Both Elijah and the Macabees are associated with divine miracles and the triumph over paganism.

As elsewhere, British Jewry had its good and its bad times. The first Jewish settlement in England dates back from the Norman Conquest in 1066. Originally protected as financial agents to the crown, these Jews established small communities in London and other towns throughout England. However, soon their position gradually deteriorated. The earliest recorded blood libel occurred in Norwich in 1144, and widespread riots followed during the Crusades, notably at York in 1190 when Jews threatened by a blood-thirsty mob committed mass suicide. Having become economically expendable, the 5000 Jews of medieval England were stripped of their possessions and expelled from the kingdom in 1290.

Three centuries later, Spanish and Portuguese Marranos began trading in London and Bristol. Their intelligence reports proved useful to the English government, and Rabbi Manasseh Ben Israel's negotiations with Oliver Cromwell led to de facto readmission of the Jews in 1656.

Between 1881 and 1914, vast numbers of Jews fleeing from Czarist pogroms reached England, and then sailed from Liverpool to America and other lands of opportunity. Some remained, however, to swell the Anglo-Jewish population. Despite quota restrictions, a further 70,000 refugees found sanctuary in Great Britain during the Nazi period. From the days of Sir Moses



Montefiore to that of Sir Isaac Wolfson in our time, Anglo-Jewry have contributed generously to the restoration and development of the Land of Israel.



The first Hanukkah coins were minted by the State of Israel in 1958. They have been issued every year since, except for a period 1964 through 1971. These legal tender silver coins are available in two denominations. Brilliant Uncirculated One New Sheqel, with a maximum mintage of 11,500 pieces, and in Proof Quality Two New Sheqels with a maximum mintage of 11,000. Both coins are minted from 85% pure silver, and weigh a little under a half ounce and one ounce respectively.

# Salome the Dancer

by

Peter S. Horvitz

We do not know what the face that launched a thousand ships looked like, but by a miracle of numismatics, we can look on the features that cost the head of John the Baptist. The story of Salome and her fatal dance, though extremely well known, does not have a single ancient source. The familiar story is recorded in the Christian Gospels of Mark (6, 16-28) and Matthew (14, 1-12), which accounts vary slightly from each other, but the name of Herodias' daughter in only preserved for us in Josephus' Antiquities of the Jews (Bk. 18, ch. 5.)

The story has been told and retold many times, with many different interpretations of Salome's character. Reading the original accounts, however, make only three things clear concerning Salome. First, she was a faithful daughter to her mother. Though offered anything she wanted for her dance, even to half of Antipas' kingdom, she still followed the exact instructions of her mother. Secondly, she must have been a remarkable fine dancer, for Antipas did not make his offer intentionally, but out of enthusiasm growing out of the dance he had witnessed. Now Antipas is portrayed by all ancient sources as a very cunning man, so it must have taken a very fine dance for him to let his guard down to make such an offer. Thirdly, she must have not been at all squeamish, as she quite calmly carried the severed head of John on a charger to her mother.

The sequel to Salome's dance, our

source is Josephus, was her marriage to her uncle Philip, the tetrarch of Trachonitis. Philip was the first Jewish king to place his own portrait on some of his coinage. (See Yaakov Meshorer, Ancient Jewish Coinage nos. 1-2 and 12-13.)

When Philip died, having failed to give her a child, Salome married her first cousin, Aristobulus, king of Chalcis. By Aristobulus Salome had three sons, Herod, Agripps, and Aristobulus. With the birth of these three children, Salome disappears from history.

Aristobulus, like Salome's first husband, issued coins with his portrait. One of these coins also bears the portrait of Queen Salome herself. (Meshorer, op. cit. no. 5.) This bronze coin, one example measures 20 millimeters, shows on its obverse Aristobulus facing left and "King Aristobulus" in Greek and the date "Year 8," equivalent to 62 C.E. The reverse shows the head of Salome facing left and the Greek for "Queen Salome." This coin was issued about 34 years after the execution of John the Baptist.

The story of Salome has been an inspiration for artists in many fields. It was the inspiration for a play by Oscar Wilde, which in turn inspired the illustrations of Aubrey Beardsley and an opera by Richard Strauss. The opera by Strauss, in its turn, inspired the reverse of a commemorative medal issued in 1939 to mark the 75th birthday of Strauss by the German medalist Karl Goetz (Opus 557.) This cast



bronze medal measures 100 millimeters and depicts the Jewish princess, apparently naked to the waist, looking rather solid and static for a dancer.

Salome's story also inspired the tale by Gustave Flaubert "Herodias" in Three Tales. This story, in its turn, seems to have been the major inspiration for the screenplay of a 1953 movie entitled Salome, starring the late Rita Hayworth in the title role and Stewart Granger. If this motion picture is not a masterpiece, it is interesting in several ways, including for an advertising token that was issued in connection with it. The picture can boast delightfully decadent performances by Charles Laughton as Herod Antipas and Judith Anderson as Herodias. The chief flaws in the picture arise from a weak script, a very silly attempt to make Salome a "goody," and a very tepid performance from the actor who played John the Baptist. The dance of the seven veils and the presentation of the head are very well staged, though one has to wait rather long for them.

The token from the movie 31.5 millimeters and is struck in brass. Apparently it was distributed as advertising for the movie. The obverse shows left-facing jugate portraits of Rita Hayworth as Salome and Stewart Granger as Commander Claudius, a non-historical character created for the movie as a love interest for Salome. The inscriptions on the obverse read "RITA HAYWORTH — STEWART GRANGER — SALOME." The reverse shows a full length figure of Rita Hayworth performing the dance of the seven veils. The inscriptions on the reverse read

"SALOME — A COLUMBIA PICTURE — COLOR BY TECHNICOLOR" and in small letters to the left of the dancing figure "THE DANCE OF THE SEVEN VEILS."

Genuine coins of Queen Salome are rare in the extreme and the average collector must content himself with a picture in a book. The Goetz medal is also rare and expensive, but not impossible. The movie token might be a bit elusive, but should be obtainable and affordable to most collectors.



Token from the 1953 motion picture Salome.

The Karl Goetz medal for Richard Strauss's 75th birthday, 1939.



# Brenner's personal collection now at ANS

The personal collection of medals and related material belonging to famed medalist Victor D. Brenner has been donated to the American Numismatic Society in New York, according to Dr. Alan Stahl, ANS curator of medals.

The collection includes some pieces designed by Brenner that are currently uncataloged.

Stahl said the collection was received in June. However, no public announcement was made until the society could break the story in the summer edition of the "ANS Newsletter," recently mailed to society members.

Brenner is widely regarded as one of America's greatest medallic sculptors, remembered by most numismatists for his Lincoln cent obverse design.

Stahl said: "We received the collection in June, just while we were in the final process of selecting the pieces for the 'Beaux-Arts Medal in America' exhibition which opens Sept. 26. We have now been able to include in the exhibition important pieces from Brenner's own collection."

According to Stahl, a final count on the pieces in the Brenner collection has not been made, but there are about 1,000 pieces. Not all of the pieces were made by the artist; some are pieces of



**Award medal designed by and in the collection of Victor D. Brenner donated to the American Numismatic Society.**



other medalists which Brenner collected. There are some plaster casts in the collection.

Among the medals are 160 designed by Brenner, including some pieces not previously in the collection of the ANS, or which are of a different size or format than the specimens already owned by the ANS.

### Unpublished medals

According to Stahl about 24 pieces from the Brenner collection were previously known only from listings published in catalogs which are not illustrated. Some other pieces are completely unpublished.

Among these unpublished pieces are a medal struck in 1910 for the Boston Society of Civil Engineers to honor Desmond Fitzgerald and a 1907 uniface plaque profile portrait of Dr. Charles Rabutot. There is also a free-standing bronze figurine signed by Brenner. Few non-medallic sculpture pieces by Brenner are known.

Stahl said Brenner's holdings of works by other sculptors gives a view of his own tastes.

### New perspectives

Barbara A. Baxter, guest curator for the Sept. 26-April 16, 1988, "Beaux-Arts Medal in America" exhibit at the ANS, where some of the newly-acquired Brenner works will be displayed, said: "This collection will certainly give scholars many new perspectives on Brenner's work as a whole."

She feels the standard view that Brenner's art was influenced primarily by the French may change due to this bequest.

Some items by American colleagues in the Brenner collection noted to be of special interest by the ANS are Brenner's personal example of the ANS member's medal designed by Gutzon Borglum and his 1922 J. Sanford Saltus Medal award presented by the ANS for distinguished achievement in the field of the art of the medal.

Also noted by the ANS was a "significant number" of medals by French medalist Louis Oscar Roty, who was Brenner's mentor, and by other French medalists.

There are an "even greater number" of medals in the collection by German and Austrian medalists.

Selected pieces from the Brenner collection will be exhibited in the Beaux-Arts Medal in America exhibit, with plans for a larger display of the Brenner material to be exhibited

at the ANS annual meeting of Jan. 10.

The collection and the cabinet in which they are housed was donated to the ANS by David L. Lit, who is a nephew of Brenner's wife Anne Reed. Lit knew Brenner from when his own parents had a house near that of his uncle in Ogunquit, Maine.

The collection of medals, casts and coins remained with Brenner's wife after the artist's death. She bequeathed the collection intact to Lit in 1953. He kept it in his own home for more than 30 years.

Brenner was born June 12, 1871, in Shavli, Russian Lithuania, near the Baltic Sea. His father was a metal worker who did carving and engraving. Brenner came to New York in 1890, where he attended evening classes at Cooper Union while working by day to support his family.

He went to Paris for three years of study in 1898, becoming a pupil of Roty and medalist Alexandre Charpentier. It was in Paris that some of his earliest portrait medals were produced. In 1906 he re-established his home in New York for the rest of his life.

Brenner married Anne Reed in 1913. He was ill for several years before his death April 5, 1924.



Plaque by Victor David Brenner of Dr. Charles Rabutot, 1906.

## THREE RUSSIAN CHECKS

By EDWARD SCHUMAN

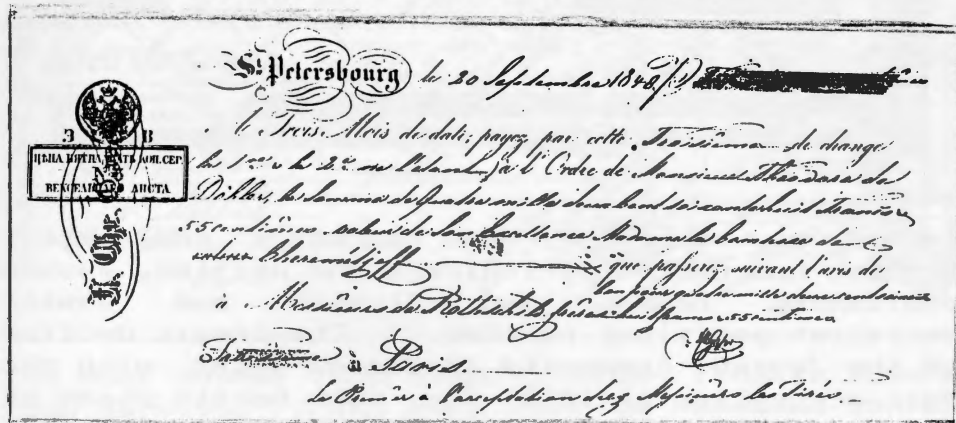
This is a story of three Russian checks. Rather than list them in the order of their importance, instead we shall start with the oldest first. The common link between all three checks are the correspondent bank. In this case Messrs. de Rothschild Freres, Paris, France.

Jews came to Russia as early as the 9th century from the Kingdom of the Khazars, and later from Crimea, Ukraine, Lithuania, Poland, Galicia and Bessarabia, which had at different times been under Russian rule. During the 11th and the 12th centuries, and still later during the 15th century, large numbers of Russians embraced the Jewish faith, and the early Jewish settlers, mainly merchants, scholars and physicians, were under the suspicion of conversionist activities and therefor subject to the anger of the Russian clergy and persecution by the Tsars. After the annexation of Poland and the Ukraine, anti-Jewish decrees multiplied. In 1804 the Pale of Settlement was established, in which residence of the Jews was restricted to certain districts of the Russian Empire.

Prior to 1914, Leningrad was called St. Petersburg. It was a major port on the Baltic Sea. Catherine II was interested in attracting Jewish merchants, physicians, contractors, industrialists, scholars and financiers to the city. and issued instructions to the authorities to overlook the presence of these useful Jews who lived there with their families and clerks and had the protection of the court officials. However under later rulers, conditions vastly deteriorated for the Jews, Nicholas I decreed that all Jews living in the city without doing anything be expelled. Regulations were issued authorizing Jews on business to be allowed to stay only a maximum of six weeks, but by special permission from the local authorities, this could be expanded to between six and ten months. Right of residence was granted to several physicians, including the Tzars' dentist and the mid-wife to the royal court.



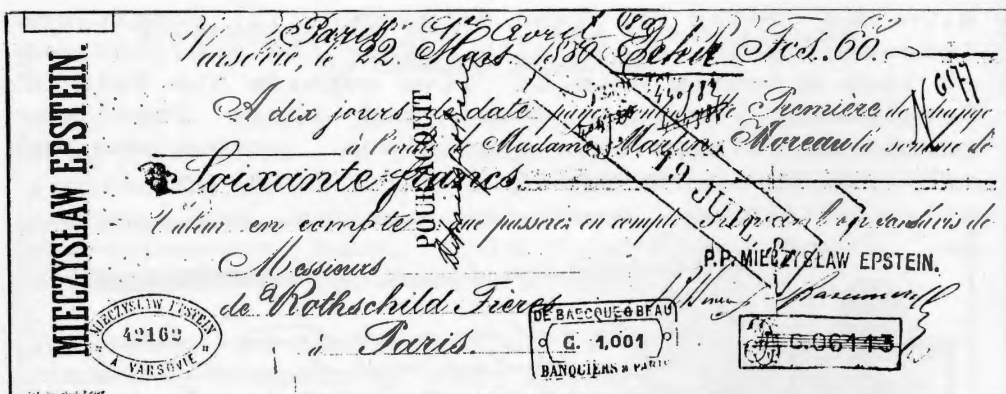
With the reign of Tzar Alexander II, conditions improved again, especially after the publications of laws allowing Jews to live outside the Pale of Settlement. Wealthy Jews and their families, merchants, financiers, physicians, scientists and scholars again resettled in St. Petersburg.



The check is dated September 20th, 1848. It is a draft for 4268 francs, 55 centimes, payable three months after date through the Rothschild Freres bank. It is not certain if the issuing bank was Jewish owned.

The second Russian check is dated March 22nd 1880. The issuing banker is Mieczyslaw Epstein, a Jewish banking firm in Varsovie. The check is payable to Madame Martin Moreau for the amount of 60 francs, ten days after the date of issue. The check was received in Paris on April 1st, which was quite prompt for this period. However Madame Moreau, instead of depositing or cashing the draft, endorsed same on the reverse to another party. It was not until the 19th of July that the check finally was negotiated.

Varsovie was the name Warsaw was known as at this time. Jews settled in Warsaw as early as the 14th century, and for several centuries lived under restrictions and even suffered expulsions. A rapid growth of the Jewish community followed expulsions of Jews from other Russian cities. About the middle of the 18th century, Warsaw became one of the most influential of all the Jewish centers in the diaspora. It became symbolical for the



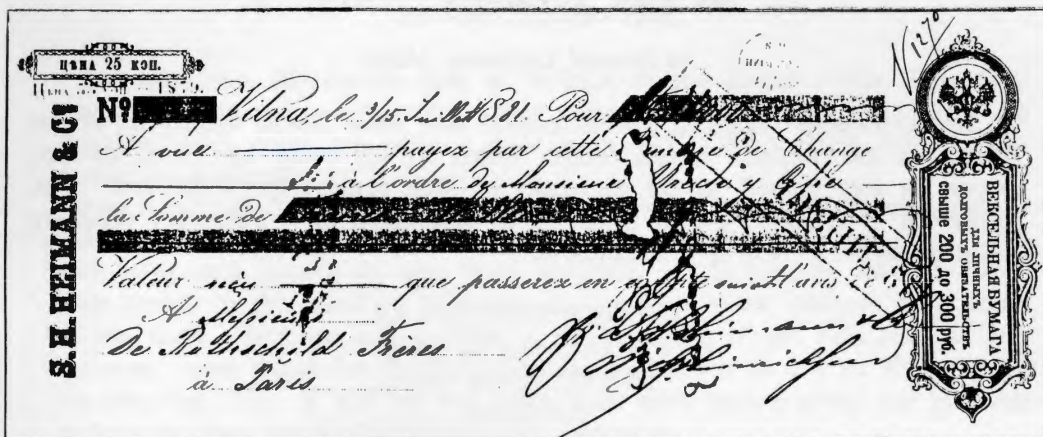
talmudical, rabbinical and teacher's seminaries; Yiddish and Hebrew periodicals and dailies, Jewish publishing houses and Zionist and Jewish socialist political parties. The tragic decline of the Jewish community in Warsaw began with the Nazi occupation in 1939. The last heroic stand of the Warsaw Jews against the Nazi hordes took place during the revolt of the Warsaw Ghetto in April 1943, when the remnants of the Jewish community perished as martyrs,

The third check is from the famous city of Vilna. The city is called Vilna in the Russian language, Vilnius, when it was the capital of Lithuania, and Wilno when under Poland rule. Despite all of the anti-Jewish legislation and after frequent persecutions which were characteristic of the Jewish history of Vilna, the city has long been a center for Jewish culture and learning. It was known as the "Jerusalem of Lithuania" and became the residence of several of the great Talmud authorities. Jewish communities had existed within the provinces of Lithuania since the beginning of the 14th century. They have experienced both periods of development and communal autonomy, as well as periods of persecution and decline

The issuing banker is S.H. Heimann & Co., a leading Jewish banker in Vilna. The check is dated July 15th 1881; the amount is for 1000 francs. It has a "PAID" stamp by Rothschild dated July 19th, 1881. The check is printed with a vignette of the Imperial Russian double headed eagle and inscription in the Russian cyrillic



alphabet . Unfortunately, it has an ink burn caused by a chemical reaction on the reverse endorsement signature.



One must wonder how items of this fragile nature have survived these more than one hundred years. Are they unique? Do any others of these exist? Certainly the banking houses and the bankers who issued them have long since disappeared from the face of the earth. Why were they saved as certainly they had no monetary value, being simple printed paper receipts of past monetary transactions. All of the cities have experienced the ravages of wars, including the burning and bombings of World War II. But survive they did, and today's collectors must be appreciative of the quirks of life which enable items of the past to have survived.

The photograph on the front cover has been reproduced from an old lantern slide circa 1880. It is titled "Hat and Cloth Market in the Jewish section of Warsaw, Poland." While not numismatic, nevertheless, it ties in with the above article.

Since there was not enough room for an editor's page in this issue, this space will be used to thank the crew, The Garfields, the Magnus', Barbara in the office, and Henry Kramarz in the darkroom for their assistance enabling us to get this first issue of 1988 to you ahead of time.

For those interested in a different type of A.I.N.A. tour to Israel, be sure to read the enclosed flyer. You may be pleasantly surprised.

# **Jewish Minters in some Mints of the Islamic West**

*by Samuel Lachman, Haifa.*

The knowledge regarding Jewish minters and other Jewish employees in the mints of the western Islamic world, which so far could be traced by this writer is very limited, as far as names of such persons are concerned. The following descriptions should therefore be considered as a temporary summary of what has been found up to the present.

## **IBERIAN PENINSULAR.**

The Umayyads of Spain.

138—422 H/756—1031.

(Cordova).

Ashtor (1) in his description does not mention anything about Jewish mint connections at this period. This is strange in view of the many Jews connected with the mints of Christian Spain (2). With regards to Hasdai ibn Shaprut, he says that he had no official title and was one of the courtiers of Aba al-Rahman III (300—350 H/961—976). He was carrying out various diplomatic missions and was at one time collector of customs.

Zirids of Granada.

403—483 H/1012—1090.

Shmuel ibn Naghrila, i.e. Shmuel Hanagid and his son Yosef Hanagid held the position of viziers. No reference for any mint connection could be traced (3).

## **NORTH AFRICA.**

Aghlabids.

184—296 H/800—909.

(Ifriqiya, Algeria, Sicily)

The Aghlabids employed Christians in their mints (4).

The Mārinids

(Morocco)

Zanātah Berbers.

592—869 H/1196—1465.

A description of the Marinid Mint written in 756 H/1351 called "manuscript Hadj Lahsen" was published by Breth (5). The employment of Jews in the mint is described in detail, but no names are mentioned.



The Wattāsids.  
(Morocco)  
869—961 H/1465—1554.

Leo Africanus (6) reports that at Tednest in the district Hāha, Jews were masters of the mint, and struck silver coins for the whole district (7). All Wattāsīd silver coins are without mint name (8). The nearest mint to this district was at Marrākush.

Leo Africanus (9) states also that in the "qsour" (10) of Tabu'asamt and al-Mamun (11) in the Tafilalet, Jews were striking gold and silver coins. No such mint care known to have been reported. It is possible that the coins were struck in the name of Sijilmasa, inasmuch as these villagers were south of this town. Sijilmasa was in ruins at the beginning of the 16th century (12). However, coins struck by the Sa<sup>c</sup>di Sharīfs of Morocco as late as 1021 H/1621 are recorded (13). It may be that these coins were minted under the Marinids at these localities, the Wattāsids being their successors.

The Filali Shārifs of Morocco.  
Since 1041 HS 1631 (14)  
Muhammad III b. <sup>c</sup>Abdallah  
1171—1204 H/1757—1790.  
Sefrou.

Documents of the Jewish community of Sefrou mention in 5528/1768 (15) a number of Jewish goldsmiths who were engaged in the minting of coins. R. Mordkhai Elbaz was the lessee for those who carried out the actual minting, i.e. Shalom b. Maman, Moshe b. Nahmani, Moshe b. Mordekhai Elbaz, Moshe b. Yosef Adehan, and Moshe Azayagh. The documents also mention a certain Yizhaq Batan who bought the right to mint coins as a rival against the above minters. The name of Yizhaq Batan is also involved in a case of counterfeiting. Sefrou is not reported as a mint. The town is 25 km SSE of Fās (= Fez), and it is thought, that the coins struck by these minters bore the mint name of 'Fās'. It is not mentioned which coins were minted.

Rabat.

The minting of coins by Jews, sometimes together with Christians is mentioned by Corcos (16).

Tetuan.

Shmuel Romanelli who lived in Morocco between 1787 and 1790 wrote about the mint of Tetuan being operated by Jews. He quotes Lemprière in respect of the minting of coins by Jews in Morocco (17).

- (1) A. Ashtor. *The History of the Jews in Moslem Spain*. Vol.I. end. ed. Jerusalem 1977 (in Hebrew).
- (2) I.F. Baer. *A History of the Jews in Christian Spain*. Tel Aviv 1965. (Hebrew).
- (3) Ashtor (above n.1).
- (4) H.Z. Hirschberg. *A History of the Jews in North Africa*. Jerusalem 1963. Vol.I. p.200. (Hebrew).
- (5) J.D. Brethes. *Contributions à l'histoire du Maroc par les recherches numismatiques*. Casa-blanca 1939. pp.253–267.
- (6) Leo Africanus was born as al-Hasan al-Wazzan. He was brought up at Fez, and in 1510 at the age of about twenty he accompanied his uncle on a diplomatic mission to Songhai (an African Moslem kingdom on the Niger, capital Gao), during which he recorded particulars of all the regions. In 1518 he was sent on an embassy to the Ottoman Sultan Selim I, but captured on the return journey by a Christian vessel. He was brought to Rome to Pope Leo X, who observing that he was a scholar, offered him freedom and a pensioned post at the papal court, if he adopted Christianity. He agreed and was baptized by the Pope, and is known as "Leo Africanus". He learned Italian and wrote up in that language the notes which he had made during his journey to Songhai, completing the work in 1526. His subsequent career is obscure. He seems to have returned to North Africa and reverted to Islam. He died in Tunis in 1552.  
(The above appears in: John J. Saunders. *The Muslim World on the Eve of Europe's Expansion*. Englewood Cliffs, N.J. 1966, p.90) — Henry W. Hazard in "The Numismatic History of Late Medieval North Africa", *ANS NS 8* New York 1952, p.301, in his historical biography writes: "Arabic original lost, name unknown".
- (7) David Corcos. *The Jews of Morocco from the Expansion from Spain until the Middle of the 16th century*. *Sefunot* Vol.10 1966, pp.55–111 (Hebrew), p.84.
- (8) Hazard (above note 6), and additions *ANS MN 42* p.196 ff. New York 1966.
- (9) Corcos (above n.7), p.76. — The town of Tabu'asamt disappeared and in its place the town of Tieta de Hussein was built. — Michel Abitbol. *Juifs magrébins et commerce transaharien*; in: *Communautés juives des marges sahariens du Magreb* (Editor M. Abitbol). Jerusalem 1982. pp.242/43.
- (10) qsour = a walled village.
- (11) al-Mamun — The village may have been named after one of the Midradites who ruled at Sijilmasa 155–366 H/772–966, i.e. <sup>c</sup>Abd as-Rahma Mamūn 253 H/867 or Mamūn al-Amir 253–263 H/867–876. See E.V. Zambaur. *Manuel de Généalogie*. Hannover 1927, p.64/65. Sijilmasa was founded in 140 H/757. E.V. Zambaur *Münzprägungen des Islams*. Wiesbaden 1968, p.139.
- (12) Nehemia Levzion. *The Jews of Sijilmasa and the Saharian Trade Route in Communautés juives* (see note 9 above), based on Leo Africanus.
- (13) Zambaur, *Münzprägungen* (above n.11), p.139.
- (14) The present king is a descendant of this dynasty.
- (15) R. David Ovadia. *Sources and Documents of the Jewish Community of Sefrou*. Jerusalem 5735 (1975) (Hebrew). Vol.I. Documents 7, 30, 31.
- (16) David Corcos. *Les Juifs du Maroc et leur Mellahs.*, in *Studies in the History of the Jews of Morocco*. Jerusalem 1976, p.100.
- (17) Shmuel Romanelli. *Selected Writings*. ed. Hayim Shirman. Jerusalem 1968. (Hebrew), p.70.



THE WESTCHESTER ISRAEL NUMISMATIC SOCIETY HAS A CLUB PROJECT TO CONTRIBUTE ONE ARTICLE TO EACH ISSUE OF THE SHEKEL. THIS IS THE FIRST ARTICLE IN THE SERIES.

## DISCOVERY OF A NEW

## JUDEA CAPTA COIN

BY FRED JACOBS

In 70 C.E., the same year they defeated Judea, Rome began to issue the famous series of "Judea Capta" coins. They were struck in Gold, Silver, Brass and Bronze to commemorate their victory over the Jewish forces. It is, however, the large beautiful Brass sestertii, that are most impressive. These coins were struck by both Vespasian, and his son, and successor Titus for 11 years, and appear to have been struck in Rome and Lugdunum.

The designs on these coins were usually quite constant, being of three main types. They were:

(1) Victory, writing on a shield which hangs from a palm tree. This type appears with or without a captive Jewess at the foot of the tree. The inscription reads, "VICTORIA AVGVSTI", S.C.



-1-

-2-



(2) A captive Jewess seated to the right of a palm tree. To the left of which stands a Roman soldier, or perhaps the emperor. This inscription reads, "IVDAEA CAPTA", S.C.



-3-



(3) A captive Jewish woman again, seated at the foot of the palm tree. (to the left or right side). On the opposite side stands a captive Jew, his hands tied behind his back. He is either facing the Jewess or, if his back is to her, he looks at her over his shoulder. This inscription also reads "IVDAEA CAPTA", S.C. I know of only four specimens on which the Jewish man looks away from the woman. (BMC 161, 162, 169 and 170) The obverses on all these coins bear the portrait of the emperor.

It now appears that a new "IVDAEA CAPTA" sestertius has been discovered by this author. The coin was struck in Ludginum during the eighth consulship of Vespasian, which dates it at 77/78 C.E. The coin is described as follows:

Obverse: Bust of Vespasian, Laureate, to right. A small globe at point of bust, Inscription "IMP CAES VESPASIAN AVG PM TRP PP COS VIII".





Reverse: A captive Jewess seated to the right of a five branch palm tree. To the left, a captive Jew stands, hands tied behind his back, facing to the left, and away from the captive woman. Inscription: "IVDAEA CAPTA".,S.C.

A coin with a similiar reverse was published by Dr. Arnold Saslow in Coin World in August 1984. His coin was of Titus and appears to have been struck in Rome.

We would appreciate correspondence from anyone knowing of any prior publication of this coin. Please contact the author through the A.I.N.A. office.

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## A. I. N. A. ELECTION NOTICE

Elections will take place in 1988 for four National Directors of A.I.N.A.. Any paid-up member of the organization can be eligible to run for this office.

If interested in serving as a Director please write to the Office Administrator of A.I.N.A., P.O. Box 25790, Tamarac, Florida 33320 for an election petition, and full particulars. The petition must be returned to the office prior to February 15th, 1988.

It is important to have dedicated, qualified, people serving on the Board of Directors.

# The ALEPH BETH Page

## ...Dedicated to the Beginner

by Edward Janis



Q. Haffner in her *Israel's Money and Medals* explains that the designs and symbols on the coins of Modern Israel "are taken from Jewish coins issued two thousand years ago." Were they religious symbols? Did they have anything to do with the Jewish Holidays that we celebrated in the last three months like Rosh Hashanah (New Year's Day), Yom Kippor (Day of Atonement), Sukkot (Feast of Tabernacles) or Chanukah (Festival of Lights) that we celebrated for eight days starting on the evening of December 15th this year?

S.P. Newark, NJ

A. Books have been written on these questions. The numismatic scholars still do not agree. The best of these studies is "Jewish Symbols on Ancient Jewish Coins" by Paul Romanoff, Ph.D, who served as the Curator of the Museum of Jewish Ceremonial Objects at the Jewish Theological Seminary of America from its establishment in 1932 until his demise December 12, 1943.

If we examine the pruta series and the agorat series of commercial coins which started in 1960, we find that the majority of the coins, all of which did feature symbols of ancient coins, displayed prototypes of agricultural coin symbols that were connected with the agricultural festivals in the Temple. Lest we forget, our ancient forefathers were an agrarian people. If there was no water, there was no crops. Famine would be a repetition of the disaster of Joseph and his brothers. The palm branch, bound with branches of myrtle and willow called lulab which means palm branch refers to the bundle that is waved during the festival of Sukkot, when the ritual of water-liberation is still performed to this day. It is the belief that the waving of the lulab in different directions will be able to process the power to attract the rain clouds from the four corners of the earth, and with the help of the Almighty, to discharge the bountiful water on fields for a plentiful crop. We see the palm



BAR KOCHBA REVOLT

Palm branch upright within a wreath,



Seven-branched palm tree with two bunches of dates



branch on the sus of Bar Kochba and in modern times, used on both the 10 prutot and the 250 pruta. The bound lulav on ancient coins of the Jewish War more popularly known as The First Revolt (66–70 C.E.) and the war of Bar Kochba (132–135 C.C.). Both featured this Sukkot symbol which has not as yet, been adopted in modern coinage. The ethrog, the fourth element of agricultural objects used during sukkot, the Feast of Tabernacles, is a type of citron, grown near water. The palm tree on the 100 Pruta and later on the 10 Agorot starting in 1960, had the symbol used in the half-shekel of the First Revolt, the small bronzes of Eliezar, and the medium bronze coins of Bar Kochba. When one thinks of a palm tree, we associate a grove of them flourishing at an oasis in the desert. It meant the presence of water, a life sustaining food in its dates (I do not believe that Ancient Eretz Yisroael had any coconut palms) and comfort in its shade.

### THE FIRST REVOLT



AE 22.2mm. PLATE.

O: Two lulavs surrounded by Hebrew inscription (year four-quarter).

Rx: Ethrog surrounded by Hebrew inscription (to the redemption of Zion). Struck 69 C.E. at Jerusalem. Mesh 162.

### BAR KOCHBA REVOLT

Lulav with etrog at left,



Lulav flanked by an etrog  
on either side



The clusters of grapes such as shown on Israel's first coin, the 25 Mils of 1948 and the 25 Pruta of 1949 and the grape vine leaf depicted on the 50 pruta of 1949 both had their predecessors in the coinage of Bar Kochba and the Jewish War, respectively. The grape ranks very high not only in ritual but also in the well being of the ancient agrarian economic life. In Genesis we learn that the cultivation of vineyards was one of the earliest forms of cultivation. As one of the seven fruits mentioned in the Bible it was brought to the Temple as offerings of the first-fruits.

The stem of three pomegranates on the 500 pruta of 1949 and later on the 5 Agorot of 1960 have the shekel and half-shekel of the Jewish War as their background coins. This fruit also appears in a singular form on coins of Alexander Jannaeus, Hyrcanus, Herod, and Judas Aristobulus. As one of the seven fruits, the pomegranate was among the first fruits brought as Temple Offerings. If you ever ate one of these fruits you would be aware that the cut fruit was all seeds covered with a membrane holding its refreshing juices intact. I never counted the seeds, but this must be one of the highest ratio of seeds to a given single piece of fruit. It therefore had a connotation of blessing and fertility.

The Agora pieces of first struck in 1960, featured three stems of barley, another of the seven species mentioned in the Bible. These three stems or ears of barley first appeared on the coins of Agrippa I struck 42/43 C.E. It was a basic food and was presented as a first-fruit offering.

In addition to the agricultural symbols mentioned, there were musical instruments, jugs for liquids, Amphora, Menorah, Trumpets and wrongly even the Anchor. If some reader asks about these symbols in the future, we will endeavor to present the proper answers. In the meantime, I not only suggest the foregoing Romanoff but also the huge 13 volume "Jewish Symbols In The Greco-Roman Period" by Erwin R. Goodenough, Professor at Yale University for 39 years. (Does anyone know where I can acquire vol. 12 to complete my set?)

On an analysis, BASED ON THE NUMISMATIC EVIDENCE, of the importance of the Holidays, it would appear to be the three agricultural feasts. Rosh Hashanah marked the first day of a new period. It was a factual situation. It was a milestone. This is the day when all life for all living beings is written for the coming year. Yom Kippor, ten days later, is the day that the Book of Life written, but not closed on the New Year, is sealed for the ensuing year. There are no ancient coins relating to these two Holidays, except if one assigns a denarius of the Second Revolt having two trumpets to the New Year ritual. Moses was ordered to make among other sacred objects, two SILVER trumpets (HAZOZEROT) for the Tabernacle (Nu. 10.2,8). SHOFARS (animal horns from rams, elands, antelopes) were blown together with the two trumpets in the Temple on New Year. Romanoff tells us that the same two instruments were used during fast days in induce rain.

A scant four days after the Day of Atonement, the great agricultural festival is held; the Feast of Ingathering-Sukkot-Feast of Tabernacles or Booths. The booths with their twig and partial covered leaf roofs not only serve as a reminder of life during the flight from Egypt but the decorative fruits suggest fertility and plenty as part of the agricultural festival. The bulk of the coin issues do contain these agricultural items.

The Second festival was Passover when the first-fruits of the field, a measure of barley, the Omer, was brought to the Temple. Coins of the First Revolt with the Omer cup are the silver Shekel and Half-Shekel.

The end of the agricultural season was marked with Pentecost laden baskets of the fruits coupled with two wheat loaves (BIKKURIM) were offered. The baskets are seen on the copper half shekel of the First Revolt.



#### THE FIRST REVOLT

Etrog flanked by a lulav on either side.

*The lulav, consisting of myrtle, palm branch, and willow tied together, as well as the etrog, are used in the celebration of the holiday Succoth, the Feast of the Tabernacles.*

The Holidays of Chanukah pertaining to the Miracle of the Oil and Purim with lovable Esther and wicked Haman did not, as yet, exist under the period discussed.



## UNIVERSAL POSTAL UNION BY S. GEORGE TRAGER

There are several instances where coin collectors and stamp collectors often compete for the same material. Encased postage, when postal stamps were used to fill the void in business since metallic coins were not available for one reason nor another is one example. Postal money orders which are collected as well by both collecting fraternities is another.

One unusual and quite different area in which items can have a dual collecting versatility would be the receipts of the Universal Postal Union. As these have monetary currency exchange values, they become numismatic.

The Universal Postal Union was formed in 1874, when delegates from 22 nations agreed to meet in Berne, Switzerland. This meeting was brought about because some kind of a postal system between nations had to be created. The founding nations included all of the European countries, the United States, and Egypt. The postal union rapidly became one of the most successful international organizations. It set up uniform postal rates between member countries, and prescribed many other regulation for efficiently executing the exchange of mail.

It is based on the idea that all member countries form a single postal territory for the exchange of mail. Regulations deal not only with postal rates, but also with registered articles, return receipts, prepaid correspondence etc.

If a party to whom a letter was sent didnot have the money to purchase a stamp for a reply, the funds could be enclosed in the form of an International Reply Coupon. Every nation belonging to the postal union have printed receipts which state the following text in several languages. "This coupon is exchangeable in any country of the Universal Postal Union for one or more postage stamps representing the postage for an ordinary letter of the first weight step sent by surface to a foreign country."



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Illustrated are two receipts from Palestine and Israel. From the receipts you can determine the amount of postage required for a first class surface mail letter. It is still possible to purchase these coupons at any post office in the world today.

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## THE COLCHESTER HOARDS

From Seaby's Bulletin  
December 1979



Historian David Stephenson, author of the best selling "Book of Colchester", is confident that he has solved the mystery of how two magnificent treasure hoards remained hidden in the town center for nearly 700 years. Dr. Stephenson says he stumbled onto the solution while delving with colleagues into Colchester's medieval Jewish community.

A lead bucket containing 14,000 13th century silver pennies was found by two building workers on a development in High Street on February 13th 1969. The find was one of the largest ever made in Britain. And 67 years earlier—on July 5th 1902—workman excavating the site of the London and County bank, now the Westminster Bank, found a lead casket containing over 12,000 of the early English silver pennies.

The Jews were not numerous in Colchester in medieval times. Out of a total population of approximately 3000 people, perhaps only some 50 or 60 were Jewish. Nevertheless, this small community contained some of the most important figures in the borough.

For one thing, they were often very wealthy. Indeed it is cash which explains the presence of the Jews in the town., Forbidden by royal decree from engaging in trade or manufacture, the Jews of medieval England became the bankers, for moneylending was the one calling left open to them. So important were the Jews to the economy that they were not treated an ordinary burgesses, but were the special property of the King, who both protected and exploited their wealth. For it was not only the King who called upon the resources of the Jews, but his nobles and courtiers borrowed heavily as well. We find Colchester Jews lending money to the Earl of Winchester in 1244, and to Walter de Merton, Chancellor of the Exchequer of England in 1273



It has always been believed by earlier historians that the Jews were forced to live in a restricted quarter in the Stockwell area of Colchester. They did have a synagogue and several houses in this area. But further research has revealed that they dwelt in other parts of the town -along both sides of High Street and next to Pelham Lane.

But their religion brought them into conflict with the Church, and in 1251, the Abbot of St. John's had them evicted from their meeting house on St. John's Green, which was then converted into a Christian chapel. Soon the entire embattled community was to leave Colchester altogether, and this time by royal command. In 1290, in common with all the Jews in England, they were ordered by King Edward I to leave the kingdom taking only what they could carry with them.

Many theories have been advanced about the two Colchester hoards. But the possibility that the Jews had hidden the coins was always rejected on the grounds that they only lived in the Stockwell area of the town. Since we now know better, and indeed we know that Jews held houses very close to the sites where the coins were hidden, Even more, we know that the coins were not all hidden at once, but were added to at intervals. And the deposits, significantly, coincide with periods when the King was putting financial pressure on the Jews of Colchester.

It was surely the case that the coins were purposely left behind in 1290 by the departing Jews. who perhaps hoped to be able to return and reclaim their money. But it was not to be, for the Jews were excluded from England until 1656, when Oliver Cromwell readmitted them. It was thus to be over six centuries before the final secret of Colchester's medieval Jews was discovered.



# Greater New York Coin Convention

Rain dampened the attendance but not the spirit of the attendees of the Greater New York Coin Convention sponsored by the American Israel Numismatic Association in New York City Sept. 11-13 at the Omni Park Central Hotel at 56th Street and Seventh Avenue.

Show Chairman Moe Weinschel said attendance was about 3,000 for the three-day event, with the bulk of attendance on the first day as rain lowered attendance on the last two days of the show.

The show featured 91 bourse tables offering a variety of world numismatic items. Three auctions were held in conjunction with the AINA sponsored event. Stack's held an auction with total prices realized of \$1,136,707, not including a 10 percent buyer's fee. Collectors' Auctions Ltd. also held an auction of art medals which attracted approximately 500 mail and floor bidders, with some medals selling for double the pre-auction estimate. Ancient coin dealer Edward J. Waddell conducted an auction of ancient coins Sept. 12.

A group of 25 Young Numismatics attended the show with YN Coordinator Larry Gentile. The group

of YNs had a pizza lunch and then took a tour of the bourse.

Organizations meeting at the show included the Metropolitan Token and Medal Society and the Early American Coppers club.

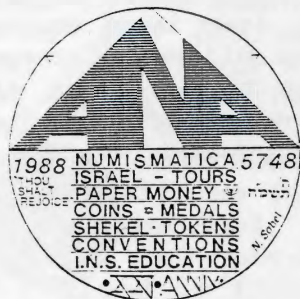
An educational forum was held at the show with Julius Turoff as moderator. Manfred Amson spoke about Jerusalem medals and exonumia. AINA President Stanley Yulish spoke about "Coins from the Beginning." A Judaic educational forum moderated by Michael Druck included speaker Ed Janis speaking about "Coinage of Jerusalem from Ancient to Present."

A 22-case exhibit by Julius Turoff was on display at the show, titled "Independence Hall - The Birthplace of the Declaration of Independence, the Constitution and the Home of the Liberty Bell."

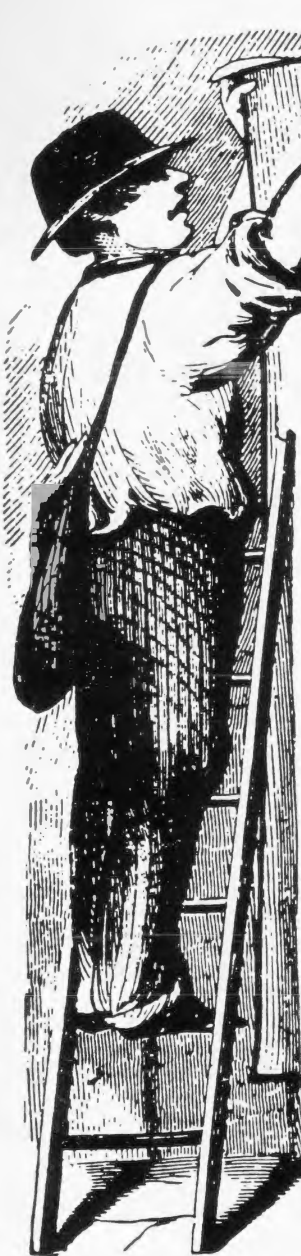
Exhibit awards were given at an awards breakfast Sept. 13. YN awards included first place winner Paul D'Arcy with "Even the Mint Makes Mistakes," and second place winner Matt Zuckerman with "A Brief History of Ancient Inflation." Other exhibitors included Larry Gentile in the non-competitive category.

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**MEMBERSHIP MEDAL**  
Design for the 1988 Membership medal was won by NATHAN SOBEL. He calls this design A. I. N. A. - HOUSE. It is a summary of all the activities of the organization.







*The 16th Annual*  
**GREATER NEW YORK  
NUMISMATIC CONVENTION**

Held Simultaneously with  
the Convention of

**THE AMERICAN ISRAEL  
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**APRIL 29, 30, - May 1, 1988**

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*Three Session*

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**CONDUCTED BY *Stacks***

**April 27, 28 & 29 - 7:00 P.M.**

**ANCIENTS AUCTION  
BY EMPIRE COIN CO.**

**Sat. April 30th - 4:30 P.M.**

**MEDALS EXONUMIA AUCTION  
BY NASCA**

**Sunday May 1st - 1:00 P.M.**

**CONVENTION HOURS:**

**FRI. & SAT. 10:00 A.M.- 7:00 P.M.**

**Sun. 10:00 A.M. - 4:00 P.M.**

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**EXHIBITS — BOURSE — EDUCATIONAL FORUM**

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